

a weekly  
forum for  
new england

YOU AND THE LAW

p.7

the gay  
community  
news

25¢

Vol. 2, No. 5

July 27, 1974

## WORCESTER DEFEATS GAY BILL

### HUB PLANS REORGANIZATION

The Homophile Union of Boston, in an initial attempt to redefine its priorities and strengthen its organization, sent a feeler letter out to members and friends last week, outlining new plans and ideas that may be necessary to keep the organization viably functioning. HUB has had financial difficulties for some time, and this, among other reasons, has pointed to the need for re-examination of its policies and programs. Rather than a complete turn-around of purpose, Ed, acting president of HUB, prefers to call the proposed changes "a re-focusing of the direction in which HUB is going; a narrowing of perspectives." The reorganization would necessitate the elimination of some present HUB functions and services; however, it is hoped that after the dust settles the organization will be operating more effectively and with much greater efficiency.

According to Ed, and other HUB leaders that GCN talked with, the main cause of HUB's present instability is that its energies are spread too thin. "We have tried to be all things to all people." This has included providing social functions: religious, legal, and medical referrals; counseling; employment and housing advice; rap groups; bar information; a drop in center and much more. A great deal of time, money, and energy has been spent over HUB's five-year existence on these projects, and while many important and worthwhile results have come from them they have taken their toll in funds and in the committed working members necessary to keep a diverse organization (such as HUB has been) on its feet. So, Ed says, the time has come to eliminate some services that, because of the growing sophistication of the gay movement, are no longer really needed, and begin "to do one thing well."

This "one thing" can be called loosely a concentration on civil rights, but according to the HUB letter, the main thrust of effort will fall into three areas: 1) Education and law reform; 2) Defense of human and civil rights secured by law; and 3) Law enforcement/police relations. Those involved in education and law reform would work mainly with gay bills at the State House; collecting examples of discrimination, and dealing with legislators. Defense of human and civil rights secured by law would involve dealing with cases of violation of individual rights, advising gay persons of their rights, establishing a legal defense fund, and compiling a list of cooperating lawyers. This area would also include study of the en-

tire judicial process and court procedures of all sorts, and observation of and participation in, some court actions that relate to gay people.

Finally, those involved in law enforcement/police relations would work to establish a liaison with the police department, to collect reports of incidents of harassment and entrapment, to make efforts to educate the police, and, in cases of arrest, to advise gay people of their legal rights.

If these new programs are approved and established HUB still intends to maintain its public relations-educational work, speaking to various groups, and dealing with the press, publishing a newsletter, etc. However, in order to allow the greatest amount of energy to flow into these new, more specialized areas, some present programs would have to be discontinued. Among

(Continued on page 3)

The vibrations in Worcester city hall last Tuesday were not pro-gay. Council member George Wells predicted the passage of the bill would turn his city into "the gay capital of America." The issue of child molestation was also brought up. Council members also questioned whether gays really have been discriminated against in Worcester, since no one had filed a complaint with the human rights commission. A townspeople read from a newspaper account of the Elmer Wayne Henley trial in Houston, Texas, and city attorney Thomas Langella had already warned the council that passage of the bill might put Worcester in the position of condoning unnatural acts, prohibited by state law.

So when the council climaxed an hour-long debate with a seven to two vote against the gay civil rights proposal, no gays were surprised. The bill would have amended the city's human rights law to prohibit discrimination in housing and employment on the basis of sexual preference. According to Thomas Dotton, spokesperson for the Worcester Gay Union, the Massachusetts Civil Liberties Union, the state Socialist Workers Party, lawyers members of the clergy and other advocates of the bill, city council voted as they had expected.

The situation looked better a few weeks ago when the council's human resources committee and the city's human rights commission came out for the gay rights proposal, but even though support had dwindled by the time of the big vote, as Carl Koontz, a member of the human resources committee withdrew his support and voted with the majority. Barbara Kohin and Joseph Casdin, the other two members of the committee, were the only council members to vote for the amendment.

Passage of the amendment would have made Worcester the eleventh city in the nation and the first in New England to enact a gay civil rights law.

According to Dotton, the fight is not yet over in Worcester and is only beginning in other New England towns. Explaining that "tonight is mostly just a matter of consciousness raising," Dotton vowed that Worcester gays would fight "again and again and again" to get their bill passed. He also said that as a result of the Worcester campaign, Springfield and some other smaller cities and towns in Massachusetts, New Hampshire and Maine have plans for waging their own civil rights battles.

## Gay Alcoholics, Friends and Lovers

The problem of alcoholism in the gay community was discussed at Old West Church last Tuesday night with 35 women and men in attendance, with the meeting sponsored by Rev. Nancy Wilson and Barbara Albenesius of MCC. Guest speaker was Mary McGrath from the Alcoholism Information and Referral at Lemuel Shattuck Hospital. Present were people from MCC, Dignity, HCHS, Alcoholics Anonymous and representatives from the Saints. The group consisted of an equal number of men and women who were themselves alcoholics or friends or lovers of alcoholics.

Mary McGrath began by describing the services available at AIR (24 hour referral service) and said, "We are careful to match referrals to the particular needs of the individual alcoholic." McGrath continued, "Admittedly, there are few if any places I am familiar with that are aware or sensitive to issues involving the gay alcoholic."

The first part of the discussion focused on questions such as, "What is an alcoholic?" "How do you know if you are an alcoholic?" and "How does one become an alcoholic?". There was much personal sharing and some differing opinions on

these questions. The discussion then turned to the relationship of being gay to being an alcoholic. One of the needs for the group was made clear with the realization that presently there are few if any agencies that are sensitive enough and well-equipped to deal with a person who is struggling both with his or her gayness and alcoholism. Representatives of HCHS said they hoped their group would begin doing more along these lines.

Although there were differences of opinion and approach, almost all of the participants agreed that there are several pressing needs: an immediate need for gay alcoholics and sympathetic professionals in alcoholism referrals and counselors to meet and work through the issue of alcoholism as it relates to gays; a need to begin to educate the larger professional community that specializes in alcoholism and the dynamics of being gay and alcoholic (there is presently an Alcoholics Together - AA for gays - chapter in Boston, but it is closed and predominantly male); a mixed women's and men's A.T. group; an all women's alcoholic self-help group and finally, an open discussion group where potential alcoholics, friends and lovers can learn

together.

All participants found the evening exciting, informative and successful, and have planned to meet again and continue with open discussions working toward more concrete strategies. The next meeting will be at Old West Church, Tuesday, July 23 at 7:30 p.m.

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## OBSCENITY REFERENDUM

The Commonwealth's new anti-obscenity law is now barely a month old. But the controversy surrounding its adoption may soon force it to a public test.

Individuals For a Rational Society has announced a petition campaign to place the law on the November ballot. "The basic issue here is not pornography or obscenity," stated George M. Nelson, national chairman of the organization. "Rather the issue is one of censorship. We do not think it morally proper that one person tell another what books he can or cannot read and what movies he can or cannot see."

In April the state Supreme Judicial Court had struck down the existing adult pornography laws. The Court held these laws unconstitutionally vague, as they failed to define what materials were to be considered pornographic or obscene.

With the support of Cardinal Medeiros, Attorney General Quinn, and numerous other law enforcement officials, a new anti-obscenity bill was introduced into the Legislature. The bill provided explicit definitions of such terms as "nudity," "sexual conduct," and "sexual excitement." To highlight his opposition to the bill, Rep. Barney Frank (D-Beacon Hill) read it aloud in the House—whereupon embarrassed legislators begged him to stop.

Frank and other civil libertarians in the legislature attempted to amend the bill to require a court trial for any material before it can be declared "obscene." But a harsher version, allowing police to make immediate arrests, prevailed in the legislature. When signing the bill on June 28, Governor Sargent suspended the normal 90-day waiting period so that the law could go into effect immediately, and declared that "we must put an end to the reign of tastelessness in our society today."

In an interview recorded for WCAS "Closet Space," Frank accused legislators and governor of political cowardice. Most of the legislators, he asserted, knew that the bill as passed was foolishly-written; and the governor could have easily demanded inclusion of the court-test amendment—and get it. Instead, both "caved in" to pressure from the law enforcement lobby and from the Roman Catholic church.

So far in Boston the law's major victim has been the Pru Cinema, whose trial last April for showing *Deep Throat* resulted in the Supreme Judicial Court's decision against the porn laws. Film and newsstand distributors, however, have been practicing self-censorship in the wake of the harsh law. Esquire Theatres, operator of several gay and straight-adult theatres in Boston, has substituted softer fare for its viewers.

And *Gay Sunshine's* regular New England distributor, Interstate Distributors in Canton, has refused to accept copies of its joint issue with *Fag Rag*, because the publication might be obscene.

When interviewed, Rep. Frank voiced fear that a referendum would backfire, resulting in voter endorsement of the anti-obscenity law. This development he felt would make more difficult attempts to amend the law or have it struck down in court.

Individuals For a Rational Society describes itself as "advocates of individualism and laissez-faire capitalism." Its headquarters are at 330 Dartmouth St., Boston 02116.

## Talking Politics

by David P. Brill

### Hither and Thither

Two Congressional races should be of interest. In the fifth district, Worcester Congressman Harold Donohue is retiring, and State Rep. Joseph Early is a candidate for his seat. Early, former vice-chairman of the Ways and Means Committee, is one of the hardest working men on Beacon Hill, and has supported gay legislation with his vote. In the third district, which goes from Brookline to Newton to Framingham to Fitchburg, State Rep. John Rotenberg of Brookline is running as an independent against Cong. Fr. Robert Drinan. Rotenberg, too, has a consistently pro-gay record, and in addition, sponsored important rape legislation this year for NOW. The Congressional races will assume increased importance when the National Gay Task Force makes its move next year to amend the Civil Rights Act of 1964 to include the words "sexual orientation."

The Governor's Public Service Office has made a report to Gov. Sargent, with recommendations and conclusions regarding gay rights legislation, and they all are favorable. They also report that about 15 letters have been received by the Governor in support of the legislation within the last three weeks, and some of those letters were very good. I will be attending a party for the Governor in two weeks, and will report on the success of it. I intend to zap him.

All campaigns are now in full swing. If your Representative or Senator voted in favor of gay anti-discrimination legislation this year, make sure you let him know that you appreciate it. Politicians love to be thanked. They are for the most part selfish, so we have to start to show them that there is some political reason why they should support our legislation. Offer your help! If your legislators did not support our bills, find out why or support their opponents. If you do not know how they voted and would like to find out, drop me a line c/o GCN.

The polls show that Dukakis is trailing Quinn by six points. It is imperative that Dukakis win the primary. Either one of them could defeat Sargent, but if Quinn ever won, I'm packing my bags for New Hampshire, where our efforts would be met with as much success. To stop Quinn, get out and vote for Dukakis on Sept. 10. At least in a Sargent-Dukakis race, there would be hope for our efforts in either case.

Rumblings and rumors and a little eavesdropping at the State House indicate that Elaine Noble's election is going to shake up a number of State House stalwarts. Two years ago, you'll recall, Rep. William A. Connell (D-Weymouth) attempted to censure Rep. Mel King (D-South End), a towering Black liberal. King wore dashikis and carries a shoulder bag, instead of Connell's preferred suit-and-tie attire. The censure move failed. Legislators not likely to react disturbed to Elaine would be Rep. Marie Howe (D-Somerville), or Rep. Charles Robert Doyle (D-West Roxbury). Howe has a personal grudge against liberated women (she's 40 and single) and Doyle sees himself as the guardian of the state's moral life. It will be interesting to watch.



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(Continued from page one,

these would be general phone referrals (no information on social events, housing, bars), all social functions (except the annual Birthday Bash and fundraising events), coming out raps, and the drop in center. Already, for financial reasons, HUB has had to give up all but one of its offices, and all but one phone line. Semi-monthly meetings would also have to be reduced.

Other major HUB changes in the offing are a complete re-writing of the constitution, and a large membership drive, both scheduled for the Fall. Ed explained that plans are being made to model the new HUB constitution on the present constitution of the American Civil Liberties Union and may include provisions for an External Board, in addition to the present Internal Board. This new External Board would be composed of representatives from other local organizations, both gay and straight (such as DOB, NOW, the ACLU, and religious groups), who could feed important and diverse information back into HUB's Internal Board, to help in policy making and in coordinating legal and legislative efforts.

Ed stresses that these signs of change are no indication that HUB is falling. The changes are healthy indications of attempts to come to terms with where HUB stands in the present gay movement, and in what direction it will move. Its financial situation remains precarious, and members of the gay community are urged again to give whatever support they can to keep HUB functioning. Someone not able to contribute financially might consider volunteering to lead the general raps that HUB intends to begin again in the Fall. A coordinator is very much needed.



## Quinn vs. Dukakis: an exchange of letters

After several months of delay, GCN would like to release the full texts of the following letters, which would be of definite interest to the gay community.

This letter was addressed to Robert Dow, president of the Homophile Union of Boston, from Attorney General Robert H. Quinn:

Dear Mr. Dow:

Thank you for your letter of February 19, 1974 in which you seek my reaction to six pieces of legislation filed in this session of the Massachusetts legislature.

Your letter did not identify the Bills either by number or by subject matter. I have now secured copies of six Bills. I trust that you were referring to House 2601, 2604, 2524, 2525, 2582, and 2627.

Before commenting on the content of the legislation, a response is required to the second paragraph of your letter. There is no intent, or attempt, on my part to avoid any issue. I was unaware of the existence or content of your legislation until I secured copies of the six House bills. I am opposed to House 2601 which would repeal Chapter 272, Sections 16, 18, 34 and 35 of the General Laws. These sections of our criminal law prohibit open and gross lewdness, fornication, sodomy, and unnatural and lascivious acts. There is an essential social concern in discouraging those practices which are inimical to society. I am more concerned with protecting the family and the young than I am with endorsing a license for deviant sexual conduct which is abhorrent to society.

It appears that you have telephoned my office seeking an immediate reply. At this point, there has been insufficient time to analyze the content and effect of the remaining five pieces of legislation. Each of the five uses the words, "sexual preference" and two of the five define "sexual preference" as the "choice of sexual partner according to gender."

An examination of this package of six Bills indicates that passage of House 2601 appears to be the key to passage of the other five Bills. Without sanctions against open and gross lewdness, sodomy, and unnatural acts, there would be no prohibition of your "choice of sexual partner according to gender."

I am aware of some change in certain social attitudes, but I do not feel that the current posture of society reflects such an extreme change as would justify the repeal of the criminal statutes which outlaw deviant sexual conduct.

It is enough to say that the common sense of the community, as well as the sense of decency, propriety, and morality, which the great majority of society entertains, is sufficient objection to the repeal of Sections 16, 18, 34, and 35 of Chapter 272 of the General Laws.

I trust that I have made my position clear.

Very truly yours,  
Robert H. Quinn  
Attorney General

Atty. Gen. Quinn also addressed another letter earlier this year to State Representative Anthony Scalli (D-Charlestown), Chairman of the Committee on Commerce and Labor, which was considering legislation barring discrimination against homosexuals. The full text of the letter from Atty. Gen. Quinn to Rep. Scalli appears below:

Dear Representative Scalli:

I have received notice that your committee will hold public hearings this week on bills relating to certain moral conduct. Because of a previously scheduled out-of-town commitment, I regret that I will be unable to attend these hearings to air my views on the proposals. However, I would like to take this opportunity to go on record in opposition to the underlying philosophy behind this legislation.

State Rep. Michael S. Dukakis of Brookline.

On Nov. 27, 1973, Dukakis issued the following statement regarding the death of Edward Rastellini, a gay inmate murdered at Bridgewater Correctional Institution:

"The Bridgewater situation is simply a reflection of what seems to be the case generally throughout our correctional system. Unless and until we have a classification procedure which attempts to take into

I KNOW WHAT I MEANT TO SAY,  
I SAID WHAT I KNEW TO DO, I DID  
WHAT I SAID I MEANT, I MEANT WHAT  
I KNOW I SAID, AND I KNEW NOTHING!



Although your committee will hear testimony on House 2524 and 2525, there is another proposal on the same subject — House 2601 — which is the keystone of the entire issue. This bill repeals Chapter 272, Sections 16, 18, 34, and 35 which provides criminal sanctions for open and gross lewdness, fornication, sodomy, and unnatural and lascivious acts. In my view, without criminal penalties for these offenses, there would be no prohibition applicable for your "choice of sexual partner according to gender." Passage of H.2601 would open the floodgates for other laws on sexual conduct which would do irreparable harm to our society and eventually erode the foundations of the family unit.

Although there has been a shift in the attitude of some segments of society regarding deviant sexual behaviour, I feel that our primary concern as public officials should be to protect the family and the young rather than endorsing a license for abnormal sexual conduct.

I am enclosing, for your consideration, a copy of my letter to the Homophile Union of Boston on the bills in question.

Thank you for your consideration.

Yours truly,  
Robert H. Quinn  
Attorney General

Quinn's opponent in the Democratic Primary on September 10 will be former

account individual differences and possibilities for rehabilitation in different settings, we will continue to have the rash of killings, stabbings, and beatings that seem to characterize our correctional system these days."

Dukakis also has advised GCN that the following letter from him to David Brill may be considered his public statement on the issue of gay rights:

"I've never understood why it takes much courage to favor things which make sense. I have always felt that criminal sanctions against private behaviour between consenting adults should be repealed, first, on basic civil liberties grounds and, secondly, with the kind of lawlessness that currently infects our communities. I want to see our police used to provide us with basic public security and not on the policing of private morals. I also support all legislation to end discrimination in employment practices, public accommodations, housing, insurance, and education because of sexual preference."

The printing of these letters is not to be construed as an official endorsement of any party by GCN. We feel that our readers will be able to make intelligent voting decisions on Sept. 10, based on the information we publish.





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is published weekly through the sponsorship of the Charles Street Meetinghouse. GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

Application to mail at Second Class postage rates is pending at Boston, MA.

Annual subscription rate \$10.00.

Address for subscriptions, address changes, letters to the editor, contributions, comments, etc.: GCN, 22 Bromfield St., Boston, Mass. 02108. Telephone (617) 426-4469.

The GCN office hours are: 10 a.m. to 10 p.m., Sundays through Thursdays; 10 a.m. to 6 p.m., Fridays and Saturdays.

News and opinion reflected in "REACT!", the editorial column, represent the majority view of the editorial board. Signed letters and columns reflect the view of the author only. The material in this paper does not necessarily represent the views of the Charles Street Meetinghouse. Comments, criticisms and information are always welcome from our readers.

# REACTIONS: superdick

The Boston Police Department has a new Superintendent.

Deputy Supt. Joseph M. Jordan was named by Commissioner diGrazia last week as expected. Jordan is a 28-year veteran of the department, and served for many years as head of the vice squad. His most recent position was that of Area "C" commander, which includes all of the Back Bay, South End, Brighton, and Allston.

Mr. Jordan has not demonstrated any sensitivity to the needs of the gay community. He vigorously endorses the use of a record-keeping and surveillance system of dubious worth or constitutionality, with special reference to gay people in the Bay Village section of the city, and the area known as "The Block." While we do, of course, understand the residents' complaints, we also feel that proper law enforcement does not have to include this

system which Jordan advocates.

In other areas of interest, Mr. Jordan has always been the first to defend his subordinates from charges of harrassment, impropriety, or brutality, either in gay or non-gay situations. This accounts for his popularity within the department among his fellow officers. In addition, his philosophy regarding the enforcement of the obscenity statutes is contrary to the general attitude which most gay people espouse.

But the appointment has been made. We are not totally happy with it, and feel that the Commissioner could have done considerably better. We can do nothing but hope that Mr. Jordan will make himself more accessible to the gay community in his new position.

## REACT!!



### J. Marsh

[Editor, GCN: Enclosed is a copy of a recent letter to Jordan Marsh Co.]

President, Jordan Marsh Co., Boston  
Sir:

Enclosed is my current J-M payment, and the remains of my credit card.

A young friend was recently apprehended in one of the men's rooms of your store and turned over to the police. This is, of course, your prerogative, but I refuse to do business with a store which has such a policy. I think it is at least slightly immoral to spy on people, for any purpose, and surely there are more worthwhile enterprises in which the Jordan Marsh Company can engage.

Admittedly, it was a stupid act on his part. However, this boy, a student, now faces life with an arrest record, and public degradation for a moment of folly. He probably will have the spectre of this follow him in his career, possibly denying him full realization of his goals.

Is this what Jordan Marsh wants? If so, I don't want to do business with you. This is going to inconvenience me more than it does you; I don't know where else to buy Boy Scout articles for my sons. But I'll find a store.

For shame, Jordan Marsh!

[Name withheld by request]

time Dukakis is silent on a woman's right to abortion, proposes a plan to maintain school segregation, or opposes the rights of independents to gain ballot status, that this is all in our best interest. David seems to have included *Alice in Wonderland* in recent political thinking.

David is outraged by the fact that an opponent called Dukakis a "fascist." David is correct in saying that this is an inappropriate and counterproductive term to use. I, personally, would not grace Dukakis with any concrete political term. He is just another of the many politicians who want to get into the big crime ring in the State House. He has proven time and again that when the going gets tough, he leaves, without a qualm. Hardly the type of person that decent folks would want to be associated with.

When it comes to having friends in the State House, I would much rather know one cleaning woman who is an activist in our movement than a whole room full of cigar-chomping politician "friends."

It's high time we cut all this Democratic/Republican foolishness, looking for crumbs from liberals, and got down to the realistic day-to-day building of a movement. If we must vote, then we should vote Socialist, in protest against the two sell-out parties and in recognition that the Socialist Workers Party has supported and, moreover, participated in the gay movement nationwide.

But the point is not who we vote for, but rather that to win our rights will take a struggle on our parts. There are no wheely-dealy short cuts. When we build our movement, with our own people and our own demands, we will then gain the recognition, respect, and, eventually, the support of the general population. We will win our rights only by breaking out of the smoke-filled closets to struggle openly and publicly.

Ken Withers

[Mr. Brill replies: Well, it's gratifying to know that someone really is reading the paper! My article was based on the contention that a movement needs all the friends it can get, with or sans closet. Dukakis could easily have ignored the issue of gay rights, and there would have been probably no effect on his campaign, but he didn't. I'll take evolution over revolution any day. Would you prefer Quinn?]

(Continued on page 8)

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Thank you, GCN Staff

## Dukakis

Dear Folks,

I was rather dismayed to find out that David Brill is now on the Democrat-Dukakis-White Knight bandwagon (GCN, July, 13, 1974). David claims that Dukakis is our friend, that he will "... well represent the interests of gay people . . .", that he is the people's choice. What evidence is there of this? When has Mike Dukakis endorsed a Gay Pride-march? When has he publicly said *one word* in this campaign that hints any respect toward gay people?

David claims that gay rights is too touchy an issue for "realistic" politics, and that it would not be in our best interests for Dukakis to openly support gay rights. We can only guess that gay oppression is not a "realistic" issue. We can only assume every



# Will Success Spoil the Gay Liberation Movement?

by John Kyper

June 28th marked the fifth anniversary of the Christopher Street rebellion, which is credited, symbolically, as the beginning of the present gay liberation movement. Of course the roots go back much farther, before the founding of the first Mattachine Society in 1951. Even so, the quiescence of the American homosexual community until so recently is remarkable in light of the active European movements in the late 19th and early 20th centuries.

In our context, Gay Pride is a new concept that dates only to the mid-1960s, when the Mattachine Society of Washington declared confidently (many thought recklessly) that homosexuality was *not* a disorder, and began to picket the Civil Service Commission, the Pentagon, the White House and Independence Hall. The work of such pioneers began to pay off in 1969, when patrons of the Stonewall, that famous Greenwich Village gay bar, refused to submit to another police raid and fought back.

To learn about Christopher Street—four months later, through a *Newsweek* article sneeringly entitled "Police and the Third Sex" — was the knowledge I needed to come out. I realized I was neither alone nor different, and I soon discovered all around me Boston's gay community. At the same time, *Win* magazine's "Gay Scenes" issue offered me an assessment of the problems and possibilities of organizing a movement (and got me hooked on *Win*).

In the ensuing years, the anniversary of Stonewall has become a quasi-holiday for gay activists. This was our fifth Gay Pride celebration in Boston, and the fourth time I had marched in New York's massive parade. My feelings after the occasion are mixed between exhilaration and depression.

It was easy for me to feel good about Boston. Marching with a thousand other people from Copley Square, up Charles Street and around Beacon Hill to the Common, gave me incredible satisfaction, having seen the movement in this city grow from almost nothing. The last year and a half has brought a gradual maturing, of which the weekly *Gay Community News* is the most obvious manifestation.

New York, however, burned and bummed me out.

Last year's disaster at Washington Square had made me wary, to begin with. That "gay pride gala" was a closed forum, a celebration of self congratulation designed to deny real differences within the movement, especially between the women

and the men. The "unity" of the event was punctured when a Transvestite Revolutionary fought to get on the stage, and, finally allowed to speak, attacked the privileged, middle class position of the audience — to scattered jeers from the men. Arthur Bell's account in the *Village Voice* further dispelled the rally's apolitical pretensions by documenting the extent to which it had been organized by the Mafia bars.

I had considered boycotting this year's extravaganza but thought better of it. In 1972 Kenneth Pitchford published his "Eighty-Eight Reasons" for not marching at Christopher Street, a cataloging of gay lib's real and imagined sexist sins. While I agree with Pitchford that the march is male supremacist in so many respects, I felt that following his example would help prevent the necessary communication from taking place. I decided to join the march and criticize it from within.

And so I made the exhausting trek up Sixth Avenue, with 20,000 others. At the entrance to Central Park, the women were asked to attend a separate rally in Sheep Meadow. The rest of us (still including some women) continued to the Bandshell for the "unified" rally, which featured men *and* women.

Lesbian Feminist Joan O'Leary addressed us to explain why her sisters felt it necessary to rally apart from the men. If the gay movement is to survive, she declared, it must also become feminist. At this point she was interrupted by furious heckling from men around the Bandshell, including a few of the marshals. Several men tried to rush the platform but were held back.

O'Leary was allowed to continue, still drawing scattered jeers. After she had finished speaking, a female marshal ritually deplored lesbian separatism, giving a variant of the we're-all-gay-in-this-together line. I couldn't have disagreed more. O'Leary's reception had proven the point of her remarks. The women rallying in the Sheep Meadow obviously did not feel that a fraudulent unity was either possible or desirable.

I had nothing but disgust for those men whose masculinity could not tolerate a woman's elementary criticism of their sexual politics. Instead of dialogue, the message was direct and curt: "Shut up, bitch." Who needs it?

I don't know if I'll bother to march in New York next year. I resent being drawn as an unwilling participant into other people's political hassles. Either the march up



Photo by Ed Braverman

Sixth Avenue is of national significance to gays; or it's a local affair, and its organizers should stop pretending otherwise. To the outsider, there is no provincialism quite so striking as that which can be found at the center of the universe.

Gay activism in New York City has been indispensable to the rest of us, but in the five years since Stonewall the movement has spread across the United States and Canada, even to such unlikely locations as Burlington, Vermont, and Tallahassee, Florida. Although Intro 2 may yet pass in the City Council, it has already been preceded by enactments in ten cities — including Seattle, Toronto, Berkeley, and Alfred, N.Y. Not to mention the dozens of places like Massachusetts, where gay groups have also been lobbying year after year for the passage of antidiscrimination statutes.

It seemed symptomatic that the dominant chant in the Boston parade should be "Gay Love!" In New York, however, it was "Gay Power!" What am I to make of my divergent experiences between the two cities?

At least in public, members of both sexes appear far more willing to co-operate with each other in Boston. It does not follow that gay men are necessarily any less sexist here than they are in New York. All too often "gay" groups are *male* groups, with perhaps a token lesbian presence.

Lesbians fear, legitimately, that if gay men are granted their rights, they will immediately cease to fight for justice. At its most basic level, Jean O'Leary's request was for a simple quid pro quo. Gays have expected and received the support of women's organizations on gay rights bills;

why shouldn't men also be concerned with "women's issues"? Inevitably, legislation affecting women affects men, as well. Witness the recent enactment in Massachusetts of a bill sponsored by the National Organization of Women, redefining rape to include *male* victims.

Thus the whole issue of "lesbian separatism," which I have observed becomes divisive chiefly through men's reactions to it. Unfortunately, our male-ness gives us a lot more in common with President Nixon and the rest of the Infernal Machine than we'd like to imagine. Faggots are subject to many of the same power games that characterize males in American society.

There are no easy answers for men trying to overcome our sexism. The extreme male effeminists (a la Kenneth Pitchford) demand that we should be self-abnegating and wait for the women to take over. The patriarchy will not fall so easily, and we are left to struggle with our flawed selves. As another gay male writer once remarked, part of gay liberation is men *listening* to women. There is much that we must learn, for the sake of our un-becoming men.

After years of struggle, gay liberationists have begun to realize their goals: The American Psychiatric Association last year finally took homosexuality off its "sick list" (though slyly replacing it with "Sexual Orientation Disturbance" as a loophole for anti-gay shrinks). Increasingly, states are striking down their barbaric sex laws, and private employers are announcing they will not discriminate. All of these moves are important, but as blacks discovered a decade ago, they are only a beginning. Liberation is still a long way off.

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# Coming Out ...to tell or not to tell

by Candy

Prior to my journey back to my home-state of Wisconsin, I had been wording and rewording imaginary conversations between my parents and me. This year, it was my Lesbianism. Amidst verbal outbursts of "Don't believe everything you read in Ann Landers" and searching for the most cerebral homosexual reading material, I never had any doubt that this would be the time to reveal my "controversial" lifestyle. I was growing weary of conjuring up half truths and telling out and out lies. I felt like a middle-class American hoarding pennies during the "copper shortage"; ridiculous . . . and somehow duped.

Since discovering my Lesbianism a year ago, my closet began to become more and more crowded. The strain really began to become unbearable about four months ago. It was then I received that telephone call. I wasn't at home, and the caller asked where I could be reached. My roommate answered that I was working on the Gay Community Newspaper, and would the caller like to leave a message? After a brief pause, the caller identified herself as my Mother, and hoped I was doing fine. (Needless to say, after that incident we all attempted to be a little more discreet with phone calls.) A few days later, I was lying in bed listening to "Closet Space," a Gay radio program broadcast Sunday morning on WCAS. I had recorded some announcements for the show and in the middle of an air blurb for gay counseling the phone rang. I thought perhaps it was my first Boston fan when I detected that noticeable long-distance crackle, then my father's voice. "Hello, Candy, what are you doing so early this morning?" "Well dad, ahhh, a Cambridge radio station just aired a public service announcement I recorded for a homosexually-oriented radio program. Now dad, remember when you referred to all female "Roller Derby" skaters as "dykes"? Well father, I don't roller skate too often but I am . . ." I mean I *could* have said that. But instead, "I'm fine just fine. What type of newspaper am I working on? . . . a feminist paper . . . Gay? Of course I'm happy."

So finally I had planned to come home and come out and issue my Lesbian Relief Statement. My announcement would certainly explain my need for moving to a larger area (the evident gay community), my activities, my companionship (women as lovers). Speeding through New York State, Pennsylvania, Ohio, Indiana, Illinois, I wrestled with thousands of thoughts, numerous courses of action. Traveling thoughts are always much easier - one is then just transient. When I began to enter my hometown, however, I felt a dull pain ebbing into me. The pain of a forced heterosexual past, among other things. Upon meeting my parents, we embraced, talked about the family, home town happenings (ho-hum). I was feeling a natural alienation. As the first days dragged on however, I began to feel doubtful about my decision to crash out of my closet. I remembered past reactions to my "announcement." My brother Chiu ck saying, "Frankly, Candy, I understand. Had a few gay experiences myself, but at first I thought I would have been happier ignorant" (we've since become rather close). My best friend from high school saying "she wasn't really shocked" (after she tell off the bar stool). My parents had joined a new country club in the hopes of holding my wedding reception there. All this,

and more, until - SLAM! Closet Closed.

I sincerely expected to finish this repartee on the plane ride back to Boston, providing I wasn't distracted by the stewardess. I was planning to remain in that uncertain limbo of to-tell-or-not-to-tell . . . the next time!

My last evening home, after dinner (at the country club no less) I plopped down on the living room couch with my mother. I felt a distant chill, "maybe this will be the time." We talked of my move to Boston, my ambitions. My mother asked why I was having such a difficult time pulling things together. I told her of the new-city shock, how scarce jobs in my field are. "What did I do with my time?" she wanted to know. "Oh" I answered, "I work for a feminist newspaper (half truth), do a little artwork for various [gay] organizations . . . ahhh, creative freelance work." She mentioned she had seen a definite change in me within the last year, a different change since college. I have seemed "happier," but it was a "distant happiness." Without any conscious warning, my voice began to crack. I stated I had found my true self, and with this discovery, proceeded to see the world in a different, more difficult perspective. "Why? What caused this change?" she asked. "Well, I was bordering tears. "I've found I'm, I'm . . ." "Gay," she finished. The heavy silence was comforting. Once again that familiar weight was lifted from my shoulders, that relief that lightens the tonnage before one sets out to battle the repercussions. But there were no immediate signs of disruption at all. My mother said she had suspected for awhile. She told me nine years ago, after a visit to my psychiatrist I had come home crying because the doctor had reason to believe I was a "female homosexual" (perish the thought). Although I had completely forgotten or repressed that experience, she remembered I had locked myself in my room and cried for hours.

(Continued on page 8)

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## V. D. Services Available

### THE GAY PERSON AND VD

[Part II of a two part article]

For Part I, a description of venereal diseases, source, symptoms and treatment - see GCN Vol. 2, No. 4 (July 20, 1974).

### CONNECTICUT

#### New Haven:

-Fairhaven Community Health Clinic, 288 Grand Ave. 06513. (203) 777-3704.  
-People's Free Health Center, 27 Dixwell Ave. 06511. (203) 865-9824.

#### Storrs:

-U. of Conn., Dialog, 429-3311.

#### Stratford:

-Dial-a-friend, P.O. Box 593, 06497. 375-5904.

#### South Norwalk:

-Operation Spear, 100 Washington St. 838-4858.

### MAINE

#### Lewiston:

-Rap Place Inc., 145 Park St. 04240. (207) 784-1564.

### MASSACHUSETTS

#### Boston:

-Homophile Community Health Service (H.C.H.S.). While they don't do the actual treatment for V.D., these understanding sisters and brothers do referral work, counselling, and have free V.D. pamphlets to give away. Gay Health Night, every Wednesday from 6:30 to 9:30. Sponsored by H.C.H.S. For men and women. Located at Fenway Community Health Center, 16 Haviland St., Boston. 267-7573.

-Boston Dispensary of Tufts New England Medical Center, 181 Harrison Ave. 482-2800 ext. 2846. Excellent, confidential, dignified service.

-Massachusetts General Hospital, Cambridge St., 726-2748. A clinic card is issued free on arrival which entitles you to free, considerate, personal service.

-Beth Israel Hospital, 330 Brookline Ave., 734-4400 ext. 187 or 193. Recommended to members of the Gay Community for fast and courteous service.

-Boston University Hospital G.I.D. Clinic, 80 E. Concord, 262-1400. Ask for Ms. Russell, the head nurse who is cordial and cooperative. Personal, educational service.

All of the above clinics keep your name confidential (this is a Massachusetts state law). People under 18 do NOT need their parents' permission for treatment.

### NEW HAMPSHIRE

#### Hanover:

-Headrest (hotline), Dartmouth College, Hinman, Box 436, Hanover 03755. (603) 646-4357.

#### Berlin:

-VD Clinic, City Health Dept., City Hall, 2nd Wednesday of month, 6-8 pm. 752-1272.

#### Portsmouth:

-VD Clinic, District Nursing Assoc., Jenkins Avenue, 1st and 3rd Thursday of month, 7-9 p.m. 436-0815

#### Nashua:

-City Health Department, Corner Elm and Mulberry St., Thursdays 7-9 p.m. 883-0921

#### Dover:

-Wentworth-Douglass Hospital, Out-Patient Dept., 789 Central Ave., Tuesdays 7-9 p.m. 742-5252.

#### Manchester:

-City Health Dept., 730 Elm St., Mondays 5:30-6:30 p.m. 625-6428

#### Concord:

-Call Carol Maleska, R.N., 271-2101

All New Hampshire V.D. clinics are free and confidential.

### RHODE ISLAND

#### Providence:

-St. John's Hospital, 21 Peace St. Courteous, confidential, free treatment.  
-Metropolitan Community Health Service of Greater Providence, 75 Empire St., 2nd floor. (401) 831-3773.

-Homophile Community Health Service, Providence branch, 290 Westminster St., Rm. 510 (401) 274-4737.

#### Newport:

-Visiting Nurses Assn., 21 Chapel St. 849-2100.

#### Warwick:

-Kent County Memorial Hospital, Toll Gate Rd. 737-7000 ext. 213.

### VERMONT

#### Burlington:

-People's Free Clinic, 165 St. Paul St. 05401. (802) 864-6309.

#### Johnson:

-Johnson Neighborhood Center, School St. (802) 635-2926.

If your town was not mentioned, please contact the nearest local gay group for information (see GCN's Quick Gay Guide on the last page of this paper). To help us update and correct this listing, please send comments, corrections, or additional clinics (with name, address, phone number of clinic), to: Saiya, c/o GCN, 22 Bromfield St., Boston, Mass. 02108.



# Laws: a Problem for Gay Couples

by Tom Hurley

## PART I

A man and a woman fall in love. They get married, have children, the husband and wife take care of their children; feeding, clothing, educating them, loving them. The relationship is so familiar we hardly stop to notice it.

Another relationship is more noticeable: two women or two men fall in love. They get married, adopt children, or retain custody of their own from previous marriages; feeding, clothing, educating them, loving them. This relationship gives pause to most people, gay or straight. It is unusual, but it exists. And it may become as ordinary a pattern as the straight family.

But if gay couples, with or without children, want the protection of the law on their unions, they have to perform legal acrobatics that straight couples never dream of. No marriage statute in the country forbids two people of the same sex to marry, but legal custom and usage have held that the intent of the law is for marriage to be a contract between two people of the opposite sex. The Washington state Appeals Court, for example, recently upheld a lower court decision that denial of a marriage license to two gays is neither unconstitutional nor discriminatory. The court's opinion was based on the argument that marriage is primarily for the procreation and education of children. Students of society may cry out about the decline of the institution of marriage, and even applaud the decline, but apparently the judges aren't listening.

Gay couples, however, have been seeking to have their unions ratified by law. The first such marriage took place on June 12, 1970, when Reverend Troy D. Perry married two Los Angeles women who had a de facto common law marriage. Under California law, a religious ceremony alone and not a marriage license is needed to validate a common law marriage.

Consider also the case of Jack Baker and James McConnell, who began fighting for gay civil rights several years ago when Baker and McConnell applied for a marriage license in 1970, but authorities denied the application. Appeals through the state court system in Minnesota were defeated, and a final appeal was dismissed by the Supreme Court. *The Advocate* (July 3, 1974, p. A-12), however, reported that the pair did succeed in obtaining a license and are presently seeking to become foster parents.

Baker (now a lawyer) and McConnell possessed the energy and determination to enter test cases that would radically alter the law. Not all gay couples feel up to putting their lives under the legal spotlight, but many gay couples still feel a deep need to solemnize their relationship with a legal contract. And it was right here in Boston that such a couple wrote a chapter in the history of gay life versus straight

law, a chapter that involved an interesting circumvention of the law rather than a head-on collision.

Bob Jones and Harry Freeman presented themselves to Richard Rubino, the Boston lawyer who has made a name for himself by defending gay people. What they wanted was a legal relationship that would bind them together as a legal marriage does, but would allow them to avoid a confrontation with city hall. Rubino did three things: 1) he drew up a mutual contract combining a partnership agreement and an ante-nuptial agreement (the latter making stipulations about what would happen if the pair were to desire a "divorce"). The mutual contract made each partner liable for the other's debts, and dealt very specifically with the property they shared; (2) he drew up mutual wills, making each the other's executor and sole heir; (3) he arranged for a legal name change that involved a hyphenation of their last names.



To be sure, there are some differences between this arrangement and the usual marriage contract: the legal relationship was tailored to Jones' and Freedman's particular needs; they could end their contract easily, while the divorce of a straight couple would require lengthy legal procedures. But, argues Rubino, the contract gives the pair what they asked for: legal as well as moral obligations. "It's not quite the same as marriage, but it's as close to the same as we can get now," said Rubino.

Whether a gay couple are legally bound together or not, other legal problems, depending on the nature of their relationship, may arise. Wills and insurance policies, for example. In talking with Rubino about wills, the spectre of Alice B. Toklas arose. She was left destitute because the family of Gertrude Stein prevented her from sharing in her lover's estate. But Rubino's attitude in dealing with a family challenge to a gay person's will was optimistic. The basic legal argument in the

contest of a will is that the person was not "of sound mind" when making out the will. If a family could not prove this, they could not successfully challenge the will. Rubino feels that the will he made out for the Freeman-Jones would stand up to a family challenge. A couple's homosexuality, he argues, is certainly not evidence of mental instability and is simply not relevant to a case of this kind. More importantly, says Rubino, objecting to the introduction of a client's sexual preference into a civil case has worked for him: the courts have refused to consider the matter relevant.

Books about gay life often present us with one story after another about the legal hassles of gay couples; look, for example, at the chapter on "Life Style" in Del Martin and Phyllis Lyon's *Lesbian/Woman*. These disturbing stories are culled from the authors' own experiences and that of their sisters. But while the horror stories are true, Richard Rubino emphasizes that in many cases they need not have occurred. Civil cases involving gay couples, if handled by a sympathetic lawyer and tactfully presented, can be successful. The rule is to be pragmatic, to determine what strategy to use in each particular case.

Claire Shanahan agrees. Most gay couples, she feels, stop short of legal confrontation anyway. If they do go ahead, they proceed carefully and slowly, and they get what they want. Claire had her insurance policies made out to her lover Linda, describing her relationship to Linda simply as "friend," without going into all the details. The insurance company did not object and even stated specifically that it was her policy and she could name whom ever she pleased as beneficiary. The company might have objected if it knew that the policy holder and beneficiary were gay lovers, but Claire feels she got exactly what she and Linda wanted without a lot of fuss. Her medical coverage, however, specifies familial relationships, thus providing for her children but excluding her lover. This bothers Claire for obvious reasons, but she remains philosophical while she keeps her eye on the State House for legal changes favorable to gays. Her approach, in the meantime, is to "walk very softly, and don't carry too big a stick."

Hospital rules do not have the force of law, but if a lover becomes seriously ill and enters a hospital, doctors may restrict visits to members of the immediate family. This separates lovers at a crucial time. An ad hoc group of the Homophile Community Health Service of Boston, according to Paula Bennett of Lesbian Mothers, is now talking to the Massachusetts Department of Health about getting lovers spouses' rights. But while waiting for changes of this kind, people solve this problem in various ways. Rubino says one solution would be to have the sick lover grant "power of attorney" to the other. This tactic, of course, depends on the condition

of the patient — he or she must be able to write — but if the power is granted to the lover, no hospital authority could deny access to the sickroom. Claire Shanahan's approach was a bit more direct: when her lover Linda was in the hospital, Claire simply explained to the nurses that she was Linda's sister. It worked.

So this much becomes clear: if two men or two women desire to live together as a couple, the legal aspects of their actions — whether they involve marriage, wills, name changes, or other legal questions like property and taxation not touched on here — can be handled in either of two ways: the couple, as openly gay people, can fight, a long, hard battle, that may involve many defeats before it has a victory; or they can avoid directly confronting existing laws and seek less dramatic but effective solutions. In either case, people should consult a sympathetic lawyer who will fight what fights are needed, make what arrangements are necessary, in the manner most appropriate to the desired ends. In fact, says Rubino, more and more people are coming to him about *these* questions rather than about gay criminal cases: "It's a healthy sign of the gay community getting its head together."

On his part, Rubino vows that when a case must go to court, he will "educate the courts about individual clients and what is going on in the world today, especially with gay people in the United States." The courts, as legal arms of straight society, certainly need that education.

The American Civil Liberties Union is also trying to educate the courts. The ACLU's "National Project on Sexual Privacy" declares as its purpose "to coordinate a national effort to remove all laws which proscribe private consensual sexual activity among adults and to eliminate discriminatory practices which flow from the existence of such laws." A legal docket prepared by the Project shows that a good number of cases recently completed or now in progress pertain to the lives of gay couples. The docket should thicken as more gay couples attempt to make the law serve their own needs.

A larger question is whether gays should be getting involved in the institution of marriage at all. Reverend Don McGaw of HCHS thinks that "gay marriage is beating a dead horse." He argues that "if we have to [have gay marriage], it's because we haven't yet figured out other ways to get what we want legally." But the question is *who* wants *what*: at this stage in gay history, many couples find their means of building a life together in a marriage relationship. And while they do, they will have to be prepared to circumvent straight law with legal ingenuity or fight it head on, relentlessly.

(Coming soon: Part Two: Child Custody, Adoption, and Gay Couples.)

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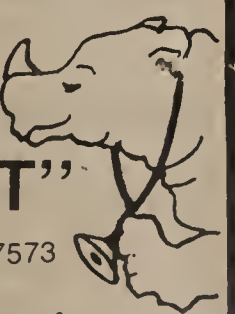
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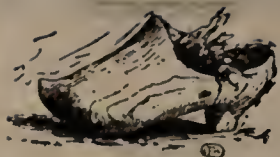
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# Under Foreign Fags

## Dutch Treat

by Jonathan Cross

For many of us, gay-tripping to Europe means going to Amsterdam. Period. We all know that the liberal Dutch see homosexuality (in private), as a legally protected alternative life-style, that gay marriages are recognized by Church and State, and that gayness is integrated into the life of the Dutch community.

Thus Amsterdam is, or can be, a beautiful, open, happy vacation for the traveling American gay. The elegant city center is itself a cruisy outdoor museum of 17th and 18th Century Dutch architecture — a concentric system of quiet green canals lined with narrow, angular pastel houses and overhung with elms. Prose poem eliminated. Of course, the Dutch cater to tourists of every stripe and persuasion, and Amsterdam can seem at times an unreal shell — a storefront for Delft gimeracks and windmill saltcellars. Avoid the tourboats, the Five Flies Restaurant, and the American Express buses to the "Old Dutch Villages," where they pay people to pose in wooden shoes. Avoid the wooden shoes.

So here you are, fresh off the airport bus from Schipol, standing dazedly in front of the Central Station... where to go. Fortunately for us, English is the second language of Holland — everybody under twenty-five has had eight years or so of English classes, so just ask the first likely-looking adolescent for the No. 2 trolley. It leaves from the station and runs to the Leidseplein, the gay center of the city, where the range of accommodations runs from the tiny, exquisite, expensive Hotel New York (always filled, reserve waz' ahead), through the famous (or infamous) Hotel Comeback, Singel 458, and the Hotel Unique, Kerkstraat 37, both old-timers within staggering distance of the most popular bars, to the brand-new International Travel Clubs I and II. You can even rent a room for an hour or two — with a nubile companion no less, — at Romeo's, Raamgracht 9. Personally, I've liked the Hotel Orfeo, Leidsekruijsstraat 14. It's tricky to find, but the location, once found, is central, the breakfasts good, the lounge comfy, and the service excellent. Lots of friendly European gays wind up here, and you can practice your French or your Ger-

man. Figure on eight dollars a night, with a small Dutch breakfast included.

The traditional Amsterdam activity, from noon to eight, once you've seen the Vermeers and the Rembrandts at the Rijksmuseum, is to join the happy throngs at the Thermos II Sauna Baths on Ram Street. No kidding, No. 33. It's a bargain, even with the inflated Guilder, at about \$2.75 — no time limit and the beer is 24 cents a bottle. Additionally, the Thermos II is the "busiest" bath in Europe — huge, clean, modern — four floors of uninterrupted and uninhibited sexuality. No privacy, mind you, but no holds barred. Literally hundreds of tourists, and many locals, prowl the mazes of overheated cubicles, each with its leatherette couch, all bathed in a flatteringly dim red glow. Specially designed wrap-around towels too — and free coffee and cookies. Prose poem eliminated.

And at night? Well, late, between 11 and 12, people begin arriving at Amsterdam's two big dancing bars: the DOK and the COC. They sound like fraternity houses — actually they're named after, and run by, Holland's most active gay-lib groups. All profits to their good works — as if HUB ran the "1270." Neither one is as exciting and contemporary as After Dark (or the "1270"), but the folks are friendly, and the music is familiar — you heard it all last year. Otherwise, you go to a cruise bar, of which there are dozens. These are all wall-to-wall on weekends, from midnight to 5. The variety of *mili-eux* is nearly endless, from seedy little beer joints crowded with Dutch laborers to the marble columns and the generally Baroque intricacies of the hoary old Incognito, Kerkstraat 59, with little round tables and shaded pink lamps. Pink lamps. Last month, Macdonald's, Reguliersdwarsstraat 11, seemed especially lively, with a disc jockey crowded into a corner, but certainly no room for dancing.

Those who prefer fresh air and flora with their fauna might take a stroll through Vondel Park — locally known as Fondle Park — a busy rose garden, I understand, but watch out for thorns, etc. And towards dawn, another Sauna Bath Thermos opens its doors (hours midnight to 9 a.m.),

downtown at Egelantiersstraat 246.

A final note. For the adventurous who like to talk before making love there are two gay coffeehouses. One is a commercial enterprise on Reguliersdwarsstraat called the Downtown — people come for light suppers and beer — marvelous *Broodje Pates* (little sandwiches on bulky rolls). You should also give the COC clubhouse a whirl. It's upstairs, over the dance bar — no sign — open 9-2. This is where the local COC members gossip over their beer and discuss the state of the gay, and the straight, world. Next week: On to Italy — sublimation in the sun.

COMING OUT (Continued from page 6)

depressed for days. "The implication terrified you then. Your full realization must have been difficult. I know it's going to be difficult." "Now a lot of your friends and our friends' children have begun to settle down (sigh). People often ask what you're doing..." ("But mother, does that call for a press release on my love life?" Besides, eventually I believe I'll settle down with one woman. It takes time... just as does a heterosexual relationship.") "Well, Candy, you've got to live as you believe, that's how we've tried to raise you kids." She accepted me. "Of course dear, you're my daughter." I couldn't believe it. The earth didn't tremble, the stars didn't fall, even the telephone didn't stop ringing. "But Candyce," said mother as she rose to answer the phone, "I don't think your father will accept it." Ah, well, one down, the world to go, and I don't have to sweat telling father till Christmas.

## The View from the Closet

by A. Nolder Gay

### Remembering the Ladies

Just about a year ago I met my first known lesbian. I was then forty years old, reasonably well educated, and had known I was gay for fifteen years at least. Yet I was as ignorant of lesbianism as the late Sam Goldwyn who, told by an aide that he couldn't film Lillian Hellman's *The Children's Hour* because it was about lesbians, replied "Forget it. We'll make 'em all Mexicans!"

I don't mean to imply that I held prejudiced or stereotyped views of lesbianism; I mean to imply a complete mental blank, a *tabula rasa*. And when, soon afterwards, I began to hear about lesbian mothers, I was completely nonplussed (translation: "it blew my mind!"). Now, when gay women write and speak of the phenomenon of "lesbian invisibility," I sense what they mean in a very personal way.

In that past year, as I have fashioned a new role for myself as a "closet activist," I have been privileged to meet and work with a number of gay women. What I have come to think of as the emerging "Boston style" of gay liberation is distinctively marked by a sense that to wall off any group of us, by race or class or sex or age or life-style or whatever, is to defeat the cause of human liberation before it is begun. Very simply, and on a number of fronts (witness DOB's recent unanimous decision to eliminate the clause "women by birth" and admit transsexuals), we are striving to say "we will have no second-class gays in Boston!" And clearly, without the full participation of women, the gay lib

movement in this city would be a pretty pale affair. (For starters, where's our male equivalent of Lou Crimmins and Maxine Feldman?)

I readily concede the right and the need for women to be with women and men with men for mutual support at particular times and places. But I have no use whatever for separatism as an ideology. I wish all separatists could see us in action on Monday nights at the GCN office (wear steel helmets and keep your heads down!). Gay men and women will be found working together in all areas of the paper. Some think us a kooky crew, but at least we avoid the ultimate kookiness, discrimination by sex or indeed on any other basis than the ability and willingness to accomplish the task at hand.

If my late friend Abigail Adams were to rise from her tomb in the Stone Temple in Quincy and say to me (as she wrote to John in 1776): "I desire you would Remember the Ladies," I would reply, "Madam, I will remember these Boston ladies, and celebrate their virtues so long as I have breath to do so!" To Sheri and Lois, to Nancy and Heather, to Barbara A. and Barb P. and Stephanie and Ellen and Nancy B. to Ginny and Karen and Maggy and Marion and Candy and Cindy and Denise and Loretta and Mary and Laura and Linda and Judi and Paula and all those others I have come to know in the last twelve months: I love you! You have made my year of emergence a beautiful experience by your support, your friendship, your activity, your talents, and most of all by your concerned, luminous presence.

## A.I.R. (Continued from page 4)

To: Editors  
From: Alcoholism Information Referral, Inc.

It has been called to my attention that an announcement of my participation at a group discussion at Old West Church heralded me as the director of "Alcoholics Anonymous Referral."

No such organization exists. A.I.R. has absolutely no affiliation with Alcoholics Anonymous, nor does A.A. affiliate with us. The one thing we have in common is the uncommon interest in helping the alcoholic recover from the active stages of his illness.

Since we always enjoyed a good relationship with others in the field of alcoholism, I am sure you will want to do what you can to erase the erroneous impression your publication has created. To that end I am requesting, or, rather, insisting, that this letter of disclaimer be produced in its entirety in the next edition in order to protect our integrity.

May I also suggest that some method of verifying information be instituted by your paper before a mistake of a more serious nature occurs.

Sincerely,  
Mary McGrath  
Director, A.I.R.

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# MEG CHRISTIAN: In Concert

by G. R. Geisenhainer

*She has the power to go  
Where no one else can find me  
And silently remind me  
Of the happiness and gootines that I know*

While members of the planning committees of Conference 74 — An Amazon Expedition boisterously set up chairs and hand-stamping apparatus last Friday, July 12, Meg paced the stage. Ginny Berson quickly set up the P.A. system; still pacing, Meg tuned her guitar and autoharp. Bits of song, fragments of lines began filling the large room at the Charles Street Meeting-house. To check the microphone levels, Meg conjured up some of the chorus from her well-known song, *Lady*. That did it. The mood of the concert was set. Before the audience arrived and without singing a whole song, Meg was in control. She created the experience of excitement sans frenzy.

Meg Christian is a refined, accomplished musician singing ballads of her own life's journey. She is real — hers is not a pre-packaged performance. And Meg does not sacrifice musicianship for the sake of the show. Her voice is powerful and vibrant, with a full uncluttered range and strong diction. She demands no less of her guitar or autoharp than her voice. And her guitar work is gracefully independent and articulate, a full partner in a dialogue of voice and strings that is often haunting, sometimes sublime.

From the outset, Meg created another dialogue — this one with her audience. She established a rapport almost immediately with a gentle, intelligent humor that was intriguing. The excellence of Meg's performance was born of an awesome harmony of the musical and the human dialogues. What Meg created, what the audience responded to, was the magic of musical intimacy that was never diminished by a sacrifice of her virtuosity.

*I've been waiting so long for another song,  
I've been thinking so long I was the only one.  
We've been hoping so long for another song.*

The number of times the women in that audience had sung along with Judy Collins' version of *Hello Hooray* is countless. All the more exciting then that as we sang along with Meg's first song the words sounded new. As she wove the song from a soft ballad to a full-throated celebration, we all heard the familiar feelings of loneliness fading away. We had all thought that we were "the only ones," alone and isolated. With the laughter in Meg's eyes as a mirror, we saw ourselves, all 140 of us, singing those words together, and it felt different.

In *Old Photographs*, Meg sang of experiences common to us all, "each in our own sad shell." Indeed, "how different then would have been" if Mary Wells had sung "no bearded face can ever take the place of *My GIRL*." With Meg's oldies, the audience experienced a new kind of coming

out — a coming out in the past. When Meg sang "Sherry baby, won't you come out tonight," gone forever were the confines of the Chevies and the soda shops. Our younger selves will never be the same. Meg altered visions of our pasts with a wink and a smile, affording us the glorious luxury of laughter.

Implicit in both lyric and style is Meg's feminism — it is an essential, underlying theme in all that she does. It feels comfortable — the lady doth *not* protest too much. Indeed, Meg conveys feelings above all else. She even has a special way of singing the word 'feel' in Carole King's (*You Make Me*

*Feel Like) A Natural Woman* and *Lady* (recorded by Meg on Olivia Records). A listener doesn't merely hear the word — she feels it.

*Oh Mama  
Are you aware that my women friends  
Are filling my life with beginnings and ends*

Meg Christian has been making music all of her life. After several years of playing the Washington club circuit, she made the decision to play her music for women. On stage there is *Something In The Way She Moves* which shares the joy of that decision. As Meg said, "Whoever thought you could sing for women . . . Jesus Christ it's wonderful!"

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## for sale

BE THE FIRST ON YOUR BLOCK  
Send 25c (\$ for \$1) plus stamped, self-addressed envelope, for your very own Lambda/Boston button. Traditional gay lib "Lambda," incorporating the name "Boston." A great conversation piece. GCN Box 010.

### KORAT KITTENS FOR SALE

Rare shorthair breed from Thailand. Silver blue; green-gold eyes. CFA reg. Pet \$85, show \$150. B. 5-9-74. Laura or Charlene 282-0514 after 5 pm.

We have 2 mummy sleeping bags, down-filled, in good condition. We will sell them or trade them for 2 bags that can zip together. Please call (617) 227-5667.

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## jobs offered

Here's your chance to be a radio star! Closet Space, heard Sunday mornings at 10:30 on WCAS (740 AM), is looking for help. If you're interested in writing, production, or being on the air, call Gay Media Action at 868-5729.

GCN desperately needs someone with car to do some distribution Tues. afternoon or evening. Commission. Help your community. Call GCN, 426-4469. Leave note for Marion.

### FUNDRAISING

People able to help in fundraising (time, ideas, legwork)!!! We now have a coordinator and want to begin actively searching out funds. If you can help in any way, please write Joe Demaios At GCN, 22 Bromfield St., Boston, Mass. 02108 or call and leave your name and number for Joe at the GCN office, 426-4469.

GCN needs folders every Tuesday afternoon at 1:00. It's fun. Come help!!

Volunteers needed to work for a free alternative ambulance service. Emergency medical training provided. Prior medical and/or counselling experience helpful. Please call 267-9150 and leave your name and number.

### FREE CLASSIFIED ADS

Subscribe to GCN and get free classifieds. See Classified ad order form. Limited time offer.

EVERYBODY'S AUTOBIOGRAPHY (the HCHS Bookstore) needs women staff members. If interested, please call Judi at (617) 628-3870. We can talk about it. Sorry, no pay.

## organizations

GAY CATHOLICS  
Join Dignity, a national organization. Write: Dignity/Boston 1105 Boylston St. Boston, MA 02115

WORCESTER GAYS COME OUT  
Join us Sunday nights at 8 for general mtg. Mon. night raps, 82 Franklin St., 3rd fl. M&F welcome. For further info write, W.G.U., Box 359, Federal Sta., Worcester, Mass. 01610.

DIGNITY/PROVIDENCE  
S. New England chapter of national fellowship of gay and straight, female and male Catholics et. al. Write Box 2231, Pawtucket, R.I. 02861.

Gay study group forming—to study Gay Liberation, Marxism, Feminism, Socialism, Racism etc. Group determines where we go, when we meet, what to do. Call Judi at (617) 628-3870, let's talk.

DARE TO BE  
YOURSELF!!



I DON'T LIKE CLASSIFIEDS!  
GWM, 19, looking for a friend, same age.—That's all. You must enjoy frisbeeing. Normally wouldn't place this ad, but it's free. GCN Box 159.

SELF-ACTUALIZING MALE  
Bearded longhair college prof into encounter, weights, simple country life, vegetarianism; now building NJ barn into house but want to find way to develop "new age" community. Want strong healthy male counterpart to love. live, build with. Dig? Call Ralph (201) 875-4710.

A LITTLE CHAMBER MUSIC?  
GM, 35, would like to get in practice by reading through wind or string sonatas with other baroque people. Have harpsichord. Charlestown. GCN Box 158.

GWM, 30, professional, would like to share backrubs, long walks, movies, and scrambled eggs (by candlelight?) with similar, unattached male. GCN Box 157.



## Page 10 GCN, July 27, 1974



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Send for free leaflet titled "The Struggle against sexual oppression." Write: Youth Against War and Fascism, 46 West 21st St., N.Y.C. 10010.

**ODD JOBS-SERVICES**  
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Gay and Feminist Literature Resource List Free! Valuable Guide in obtaining Books, Pamphlets, etc. Write: Southern Gay Liberator, P.O. Box 2118, Boca Raton, Fla. 33432. Self addressed and STAMPED envelope a must. Bookstores Send most recent catalog and get listed on our third lit list FREE.

We will trade our 2 mummy sleeping bags for 2 zip-together sleeping bags. Call 617-227-5667.

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**MINORITIES UNLIMITED**  
A minority owned dating service, specializing in finding compatible dates for all those who consider themselves a minority. We offer more than is mentioned. This is not a sex ad. Call 617-868-8185 for application.

Gay men's group now forming. Call Dick 353-1807 or Paul 524-6417

My name is Dina Geld. I am on "Closet Space," WCAS, Sunday morning 10:30 a.m. If you've got any questions about the problems involved in being gay or bisexual, write to me. I'll answer all your letters, including some over the air (I won't use your name if you so desire). Write to WCAS, 620 Mass. Av Cambridge 02139.

**GAY HEALTH HANDBOOK.** Basic VD information for gay women and men: a short precis of venereal and sexually related problems published by the Gay Community Services Center and Feminist Women's Health Center, Los Angeles. Single copies are obtainable free (enclose a stamped self-addressed envelope) from: VD Pamphlet, GCSC, 1614 Wilshire Blvd., Los Angeles, Cal.90017.

**TYPESETTING for GAY COMMUNITY**  
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**wanted**

**TENNIS PLAYERS**-Fairly good. Want to meet to play a couple of times a week? Call Nancy Burnett, 426-4469 Monday through Wed. afternoons.

**Tennis partner** wanted at least several mornings a week, about 7:30 a.m., average ability. Cambridge area. See Laura McMurphy or write GCN Box 077 NOW!

**SERIOUS CRAFTSPERSON** who would like to share good, light, inexpensive working space w/ photographer and leathercrafter in Back Bay, please send details to GCN Box 160.

**Wanted:** Weekend rides to resorts such as Old Orchard, Coney Island, Hampton or Salisbury Beaches, etc. Sat. and/or Sun. Will pay for all gas on round trips; ½ of gas on one way trip. Write: Boxholder, P.O. Box 154, Dorchester, Mass. 02125.

GCN needs 2 desks; donated, if possible. Call 426-4469.

Photo darkroom equipment needed. GCN wants to set up a darkroom. Anyone able to contribute, or having leads for sources, please call GCN, 426-4469 M-Th 10 am-10 pm.; Fri. and weekends 10 a.m.-6 p.m.).


GCN desperately needs a long work table with smooth surface for layout of the paper. Please help.

**BOOK DRIVE**  
The HCHS Library urgently needs gay books, periodicals, and pamphlets, books on psychology and counselling. Share books you have already read with others by bringing them to HCHS, Room 403, 419 Boylston St., Boston. (Ring the bell 4 times if the door is locked.)

**miscellaneous**  
"THANK YOU, GERTRUDE JEKEL," a film by Gary Jane Hoisington. Coming soon.

**SENSATIONAL FROM AMAZING**  
Your free spirit revived me. Let our anger rage, our joy consumer—we will no longer hold back from each other or the world. Love+Tidbits.

Important issues and people will be voted on in Boston this autumn. We urge all our readers in the area to register to vote NOW. Go to City Hall, Gov't Center, weekdays 9-5.



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## 24 wed

GCN film benefit tonight at 6, 7:30 and 9 p.m. New England premiere of *A Very Natural Thing* at the Garden Cinema, 19 Arlington St., Boston. Tix will be \$3, at the door, all proceeds going to GCN. Come early as seating is limited.

The Waltham-Watertown Gay People's Group will hold a meeting and pot luck supper tonight at 7:30 pm. Gay people in Belmont, Newton, and other neighboring western suburbs are invited too... Just bring something to eat. Call 926-5739 for directions and details.

## 25 thurs

Gay United Fund Group will meet tonight at 8 pm at the Charles Street Meetinghouse, corner of Charles and Mt. Vernon Sts., Boston. Needed are as many people as possible; please come and contribute your ideas and energies.

## 26 fri

Dignity Boston will hold a home liturgy at the home of Jim Andrews, 388 Marlboro St., Boston, basement apt., at 8 pm. Pot luck dessert will follow, so please bring goodies to share.

MCC is sponsoring a pot-luck supper for gay couples tonight at 7 pm in Old West Church, 131 Cambridge St., Boston. Both male and female couples are invited to attend. Bring your favorite dish to share with others.

## 27 sat

MCC beach time again... anyone interested in having a real dynamite time is welcome. People will assemble today at 10 am at Old Est Church, 131 Cambridge St., Boston. Bring lunch, blankets, toys, etc. Outing will then proceed to Crane's Beach in Ipswich. Call 523-7664 for more information.

## 28 sun

There will be a bicycle workshop this afternoon at 1 pm at the bandstand on Boston Common. There is a \$1 charge for bike repairs... bring food as a picnic will be held also; drinks can be bought at the park. Sponsored by *Conference '74: An Amazon Expedition*, this is an event by and for women.

Jazz at the Meetinghouse tonight at 8 pm... the Lloyd McNeill Quartet will perform. Tickets are available at the Meetinghouse, corner of Charles and Mt. Vernon St., Boston, and are \$2. Call 523-0368 for more information.

## 30 tues

A debate will be held at 7:30 pm at St. Paul's Cathedral, Burlington, Vermont... topic, *Should sanctions against homosexuality be lifted?* Sponsored by the Vermont Institute of Community Involvement.

## 2 fri

UMass Amherst and the Gay Women's Caucus will sponsor a dance tonight at Farley Lodge. Music will be by *Lilith*. For further details, contact the SHL at (413) 545-0154.

*You, Me, and Joe*, Channel 5's talk show, will interview Sherri Barden of DOB, Bob Dow of HUB, and Larry Bernier of MCC-Boston. Show was preempted from last Friday and will air tonight at 7:30 pm. Channel 5's horrendous treatment of the gay scene last year gave the impetus for the formation of the Gay Media Action group. Let's see if they have grown in a year's time.

## sat 3

Today is clean-up day in Elaine Noble's district. Wear dirty clothes and bring enthusiasm... call Elaine's headquarters, 267-6616, for more information.

Active Gays' brunch today at 11 am at the Charles Street Meetinghouse, corner of Charles and Mt. Vernon Sts., Boston.

MCC Dinner-Theater starts at 7:30 pm tonight. Virginia ham, garden salad, and all the fixin's will be served... Sound films will be Laurel and Hardy in *Men O'War* and *Brats*, and Charles Chaplin in *The Fireman* and *The Floorwalker*. Takes place at MCC Fellowship Hall, Old West Church, 131 Cambridge St., Boston... Tix are \$4 per person, and may be obtained at Old West, or by calling 523-7664.

Massachusetts Libertarian Party will sponsor a speaking engagement tonight at 7:15 pm at the Howard Johnson Hotel, 200 Stuart St., Boston. Featured will be maverick Republican elector from Virginia, Roger Les McBride, and well known columnist, TV-commentator, and friend of the Gay Movement, David Brudnoy... a regular contributor to *National Review*. Tickets are \$2.50 at the door, and \$2 if paid for in advance. For more information, call (617) 232-0050.

Please submit calendar items to Calendar Editor, GCN, by midnight on Thursday prior to the date of publication.

## everyweek

### WEDNESDAYS

7:00 pm—Gay Support & Action, Unitarian Parish House, Bangor, Maine.  
7:10 pm—MCC Health Center, 75 Empire St., Providence  
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323  
8:00—Bisexual Rap, 419 Boylston St., Rm. 415.  
8:00 pm—Gaybreak Radio, WMUA, 91.1 FM, Amherst (first and third Wednesdays)

### THURSDAYS

10:00 am—Gay News, WCAS, 740 AM  
7:30 pm—MCC Mid-week Encounter, Old West Church, 131 Cambridge St., Boston  
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323  
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge

9:00 pm—Gay Way Radio, WBUR 90.9 FM  
12M-3 am—MCC Providence Coffee House  
Evenings—Gay Rights Organization, Portland, Maine

### FRIDAYS

5:30-6:30 pm—Harvard-Radcliffe GSN, Brooks House; info: 498-3096  
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union  
7:30 pm—MCC Worcester Study Group, 82 Franklin St., Rm. 31, Worcester  
8:30 pm—B'nai Haskalah, Old West Church, Boston

1 am-5 am—MCC Providence Coffee House

### SATURDAYS

1:00 pm—Boston Gay Youth, 536-6197  
1:00-3:00 pm—Worcester Gay Youth, 82 Franklin St., Rm. 31, Worcester  
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Rm. 509

1 am-5 am—MCC Providence Coffee House  
3:00 pm—Worcester Gay Union Radio, WCUW 91.3 FM

### SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM  
1:00 pm—DOB softball, Magazine Beach, Cambridge  
2-4 pm—Gay Women of Providence rap, etc. 861-5495  
4:00 pm—MIT SHL meeting, Rm. 1-132 (first & third Sundays)  
5:30 pm—Exodus Mass. St. Clement's Church, 1105 Boylston St., Boston  
6:30 pm—MCC Boston hymn-sing, worship and fellowship, Old West Church, Boston  
7:00 pm—MCC Providence services, 75 Empire St., Providence, 831-3733  
7:30 pm—MCC Hartford, St. Paul's United Methodist Church, 1 Amity St.  
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31

12M-3 am—MCC Providence Coffee House

### MONDAYS

7:00-10:00 pm—Bisexual Phone Line, 266-5347  
7-10 pm—MCC Health Center, 75 Empire St., Providence  
8:00 pm—Daughters Of Bilitis Topic Rap, 419 Boylston St., Boston, Rm. 323

### TUESDAYS

6:30-9:30 pm—Boston Gay Youth, 536-6197  
7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge  
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323  
7:30 pm—Transvestite Rap, 419 Boylston St., Rm. 415 (first and third Tuesdays)  
7:30 pm—MCC prayer group, 75 Empire St., Providence, 831-3773. Rap session follows.

## QUICK GAY GUIDE

(Please submit additions and changes to "QGG Editor")

### BOSTON AREA (area code 617)

Bisexual Rap Counseling Group 864-8181  
Boston Gay Youth 536-6197  
Boston College Homophile Union 734-7223  
B'nai Haskalah (Gay Jewish Group) 265-6409  
Cambridge Women's Center 354-8807  
Charles Street Meetinghouse 523-0368  
Civil Liberties Union of Mass. 227-9469  
Closet Space (WCAS 740 AM) 492-6450  
Daughters Of Bilitis 262-1592  
Dignity/Boston  
c/o 1105 Boylston St., Boston 02215  
Emerson Homophile Society for the Arts,  
Room 34, 96 Beacon St., Boston 02108  
Fag Rag 536-9826  
Fenway Community Health Center 267-7573  
Fengay, c/o Thom Nylund 267-0516  
Gay Academic Union  
c/o DOB, 419 Boylston St., Boston 02116  
Gay Alert 523-0368, 267-0764, 536-3285  
Gay Community News 426-4469  
Gay Media Action 868-5729  
Gay Nurses Alliance 266-5473  
Gay People of UMass/Boston 287-1900x3236  
Gay Speakers Bureau 547-1451  
Gay Way Radio (WBUR 90.9 FM) 353-2790  
Gender Identity Service 864-8181  
Good Gay Poets 536-9826  
Hang In There Help-Line (H.I.T.) 738-0486

Homophile Community Health Service 266-5477  
Homophile Union of Boston 536-6197  
Lavender Hour (WBCN 104.1 FM) 266-1111  
Lesbian Liberation (c/o Women's Center) 354-8807  
Lesbian Mothers 354-8807  
Lesbian Therapy Research Project 354-8807  
Metropolitan Community Church 523-7664  
MIT Student Homophile League 494-8227  
Project Place 267-9150  
Fr. Paul Shanley 267-0764  
Unitarian Gay Caucus 282-4977

### EASTERN MASSACHUSETTS (AC 617)

Homophile Union of Massachusetts  
P.O. Box F5, Leominster  
MCC Study Group of Worcester  
P.O. Box 273, Rutland, Mass. 01543  
Provincetown 24-Hour Drop-In Center 487-0387  
Provincetown Homophile Assistance League, Box 674, Provincetown 02657  
New Bedford Women's Clinic 999-1070  
SMU Gay Alliance, SMU Campus Center, N. Dartmouth 02747  
Tufts Gay Community, c/o HUB 628-0828  
Worcester Gay Union, P.O. Box 359 Federal St., Worcester  
Worcester Gay Youth, 82 Franklin St., Rm. 31, Worcester

### WESTERN MASS. (AC 413)

Amherst Gay Hotline (men & women) 545-0154

Everywoman's Center (Amherst) 545-0883  
Gaybreak Radio (WMUA 91.9 FM) 253-5171  
Hampshire College Gay Friends 542-4889  
Southwest Women's Center (Amherst) 545-0626  
UMass Student Homophile League 545-0154  
Valley Women's Center (Northampton) 586-2011

### RHODE ISLAND (area code 401)

Brown University Gay Liberation, c/o Student Activities Office, Brown U., Providence 02912  
Dignity/Providence, Box 2231, Pawtucket 02861  
Gay Women of Providence 861-5495 & 942-2094  
Homophile Community Health Service (Providence) 274-4737  
MCC Providence & Coffee House 831-3773  
Kingston Gay Liberation 792-5817

### VERMONT (area code 802)

Gay In Vermont (Burlington) 863-2496  
Gay Students Org., Box 501, Goddard College, Plainfield 05667  
Vermont Gay Women 425-2782  
Women's Switchboard 862-5504

### CONNECTICUT (area code 203)

George W. Henry Foundation, Hartford 522-2646  
Gay Alliance at Yale, 2031 Yale St., New Haven 06520  
Gay Alliance, c/o UConn Women's Center 486-4738  
Kalos Society, P.O. Box 403, Hartford 06101  
MCC Hartford 525-3523

Women's Liberation Center Hartford 523-8949

### NEW HAMPSHIRE (area code 603)

Univ. N.H. Gay Students Organization, c/o Memorial Union, Durham 03824  
Women's Group, P.O. Box 137, Northwood 03261  
Do not use "gay" on any mail to this group

### MAINE (area code 207)

Bangor Unitarian Gay Church  
P.O. Box 1046, Bangor 04401  
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011  
Gay Liberation Front, c/o General Delivery, Calais 04619  
Gay Rights Organization, (GRO), P.O. Box 4542, Portland 04114  
Gay Support and Action, 183 Main St., Bangor 04401  
Hancock County Gays, P.O. Box 275, Ellsworth 04605  
Maine Gay Task Force, Box 4542, Portland 04114  
Lambda, 30 Cumberland St., Brunswick 04011, c/o Fortuna & Leo  
Lewiston Gays, c/o D. Courteau, 76 Nichols St., Lewiston 04240  
The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901  
Wilde-Stein Club, Abenaki-Memorial Union, University of Maine, Orono 04473  
Women's Newsletter, Bath 443-5855